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INTERNATIONAL BIBLE STUDY.

August 28, 1881.——*Luke* XIX. 11-27.

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." This parable of the ten pounds resembles, but is distinct from, that of the talents. That of the pounds appears to have been spoken in Jericho, in the house of Zaccheus, about ten days before the death of the Saviour; that of the talents, after his arrival in Jerusalem, in the very week in which he was crucified. Perceiving that their Lord was really going up to Jerusalem, knowing well that the authorities there were bitter against him and were seeking to get him into their power, they concluded that the long-expected time was now at hand when Jesus would put forth his divine power in such a way as to subdue and awe his enemies and take unto himself the control of public events. He tells them of a nobleman who, designing to go to a distant capital to make application for the Government of the country, left sums of money with his servants for them to trade with on his account. The allusion would be well understood by his hearers, it being a common thing in Syria on the death of a ruler, for those who thought they had some reasonable expectation of obtaining it, to go to Rome to solicit the crown from the Senate or Emperor, and when they had obtained it, return to assume the reins of Government. Jesus intimated that he would leave his disciples to act for him in a sense, while he went to a far country, even to heaven; they were to go through a period of probation, that it might be made evident which of them could be associated with him in the government of his kingdom. The nobleman gives his ten servants each a pound, a piece of money worth a little more than £3 stg. Each received the same amount. They were to *occupy* till the master's return; in the new Revision: "trade ye herewith till I return." The Eng. word "occupy" has lost the sense it once had of trading. The citizens of that country opposed the claims of this nobleman, and sent a deputation to the capital to defeat if possible his application. This fact would make it more difficult for the servants to carry on business in their master's name. This made the probation more complete. They would be tempted to keep in the background the fact that they were still his servants. And one of the ends secured under the dispensation of the Spirit is the more perfect probation of Christ's servants. The question to be determined is, how far are they actuated by sentiments of true loyalty towards him; which of them can be entrusted with a share in the government of the world at the appearing of the Master? "The world knoweth them not even as it knew him not," and will be embittered towards them according to the evidence furnished of their devotion to him. The nobleman is successful in his suit and returns invested with absolute authority, and begins by taking account of his ten servants. One of them brought ten pounds which he had earned by the fidelity and wisdom with which he had fulfilled the trust committed to him. He had strong faith in his master's goodness and kindness, and under the constraining influence of his master's well-remembered love, he laboured with unceasing diligence and the cheerful application of all his powers for the multiplication of his master's money. He had great joy in all that he had earned, not because it was his but because it was his master's. And the Master said unto him, Well done, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities. The Master knew that this was a servant in whom he could safely confide. When left alone in the midst of a wrathful people, he had not hesitated to let it be seen that he was true to him. People around him were telling him that there was not the slightest hope of his master's obtaining the kingdom, but that if he ever came back at all it would be as a beggar. He did'nt know; one thing he knew, that he had always been the best of masters to him, and he was going to cleave to him, though all the world were against him. So the Master nominates him to be the governor of a Decapolis, a province having ten cities in it. The second whose pound had gained five pounds, was made ruler over five cities. Then came a servant saying: "Lord, here is thy pound, which I have kept laid up in a napkin; for I feared thee because thou art an austere man, thou takest up that thou layedst not down, and reapest that thou didst not sow." Here was one who had no mind to identify himself with his master's cause. We have an example here of the way in which men are influenced in their judgments of others especially of those who are over them, by their own characters. This man was evidently a selfish man, and he persuaded himself that his master was also selfish, and that whatever service he might render would be not to his own advantage at all, but solely to that of his master. We also see that *fear* is a very inadequate motive to bring about obedience. Fearing his master he had no pleasure in thinking about him, and his mind sought to relieve itself by turning to other objects of thought. It is possible that his master may return successful, though not very likely; so he will keep the pound and return it to him when he comes back. Meanwhile he will carefully avoid bringing on himself the reproach of men by openly serving his master. As the two others, constrained by their master's kindness, found their pleasure in studying his profit, so this man, constrained by self-love, and blinded by it, buries his pound and when his master does return, brings it to him and shows how carefully he has guarded it in a napkin. We may understand by this that Christians are being proved with reference to the Gospel which is committed to them. Every Christian is expected to be a witness for Christ and make known to others that which has been such a blessing to himself, and thus inspire others with a desire to participate in this great salvation. Just in the degree that they are under the influence of God's mighty love revealed therein, they will testify of the goodness and greatness of Christ, so that other witnesses will be raised up through their testimony, as was the case with the Samaritan woman to whom Christ showed the riches of the Gospel. Some profess to be the servants of Christ, but self has never been disenthroned in them. They serve themselves while professing to serve Christ, and as they have nothing but self to look to for their wages it is a very miserable return that they get. While sparing themselves labour and a little reproach, they are not happy. This is eternal life, to know thee the only true God and Jesus Christ whom thou hast sent." But these know not their master, viewing him as harsh and austere, and they have the God whom they make for themselves; it is with them as though God were harsh and austere. They destroy their own heaven and make their own hell by taking such a view of him who is upon the throne. The man who lived only for the pleasure of his Master, finds out that His Master lives for his servant's pleasure. "Unto every one that hath shall be given." The man whose pound was hid in a napkin, could not be said to have it. It is only they that use a thing that can be said to have it.

WEEKLY REVIEW.

—We place among our selections a letter by the Rev. T. E. Hughes on Bazar-preaching with which, as ordinarily carried on in the north of India, he finds much fault. Some of the missionary agents engaged in this work are, he thinks, not qualified for it. His remarks seem to take for granted that Bazar-preaching must be controversial, and that they who preach need to be persons fitted by education and tact to engage in disputations. We are altogether opposed to open-air discussions where every one may interrupt, and where the victory, for the moment, must remain with him who has the best lungs. In Bombay, for a good many years, we have found that debate can be avoided. The large majority of those who gather round the preacher are willing to hear what he has to say, if said with some consideration for their feelings, such as we find displayed by the preachers of the New Testament. Two or three present may be intent on the statement of objections; but the beginning of discussion is like making over the conduct of a meeting to a crowd instead of keeping it in the hands of the chairman. The practised missionary knows the objections that are in the minds of the people, and if

allowed to go on uninterruptedly will meet these objections in a far more satisfactory way, as regards the enlightenment of his audience, than if a number of persons were vieing with him to get the attention of the people. With regard to some of the Native Catechists, we have no doubt that a mistake has often been made in sending those to preach who were very inadequately fitted for it. It is not always necessary that the preacher should be a person of much education. We believe there have been admirable preachers who did not know how to read. They had a rich experience of the grace of God and could tell of what God had done for them in delivering them from the power of evil hobits, and in filling them with a satisfying sense of the divine love. Religious discussions should be carried on in places and at times specially set apart for such, and under conditions likely to secure the necessary freedom from noise and turbulence. What the servant of the Lord has to preach is the Gospel, glad tidings of great joy. He has to tell men of the offer of salvation made by the most High God. He does not come to them with a rival religion, which they are to compare with their own. They are too ready to conclude that the preacher comes to them with a great conceit of his own religion, and a great contempt for theirs. The Gospel is an offer from God to sinful men who are conscious of their sin and guilt. The story of Christ crucified is calculated to suggest to them that sin is a much greater evil than they had supposed. In every community there are disappointed and unhappy persons, conscious that they lack something which the world cannot give. Why should not the missionary address himself specially to such? The invitations of the Gospel are well calculated to awake their attention. Tell them that God will give them speedy experience of his grace, if they trust in Christ. When some of this class have entered into the experience of God's love, they will become witnesses to their fellow-countrymen. The point of supreme importance is that God should bear testimony to the word of his grace, the word of his envoys, acknowledge them by credentials that men must recognize. We suppose however that the way of presenting the Gospel which is most in harmony with the facts of the case, is that which will be most likely to have the divine attestation. Before we leave this subject, we might as well say, that the missionary need not suppose that his work has been in vain in the Lord, when he has been most rudely treated, and when his message has seemed to be most contemned. Paul tells us that the signs of an apostle were wrought first in all patience, and then in mighty signs and wonders.

—Our contemporary the *Lucknow Witness* is much impressed with the fact that those who have professed the greatest veneration for the word of God have been the least warm in their welcome to the work of the Revisers; and draws the inference that these persons have been betrayed by worship of the letter. We are not sure that we understand what our contemporary means by worship of the letter. To desire to have the *ipsissima verba* in which God has given a revelation to man, can hardly be that which he denounces. The Bible speaks of itself as the word of God and as the words of God. One person writing to another on some important matter, insists that regard shall be had to the very words in which he expressed himself and seriously objects to any change in the language. In the New Testament we often find that the whole weight of an argument is thrown upon a single word quoted from the Old Testament. In John x. 34 Christ quotes from the 82nd Psalm, "I said, Ye are gods." He then proceeds to build an argument upon this word "Gods" *(elohim)* adding, to the confusion of his opponents, "the Scripture cannot be broken." Are we not thus taught that it is impossible to attach too much importance to the very words of Scripture? Of course the great thing is to ascertain the sense in which the words were used. Our Lord on one occasion bade his disciples beware of the leaven of the Pharisees. They understood him literally and thought they were reproached for not having brought bread. The Saviour was much displeased with them for not having understood him. They erred not through making too much of the word, but in the sense they attached to it. When they came to understand that Christ referred to the doctrine of the Pharisees, they then took note that it was like leaven inasmuch as it was very insidious and stealthy in its influence and contagiousness. On another occasion Christ told his disciples that they were to sell their garments and buy swords, wishing to make them understand that they were for three days to be deprived of the consciousness of his protecting presence. They said to him "Here are two swords"; he said, "Enough"; thus intimating that his meaning lay deeper than they supposed. What is ordinarily meant by idolatry of the letter, is the losing sight of the great principles inculcated and resting content with a functional performance of the thing mentioned; as when the Pope washes the feet of twelve beggars, and fancies that he is doing what Christ enjoined in John xiii. For our own part, we wish that there were ten-fold more attention given than is, to the very words of Scripture, for without such attention we cannot be sure that we are doing the will of the Lord. The shipmaster finds it good to give close attention to the very words embodying his instructions; and so it is in all departments of life.

—The *Harvest Field* for August has an Article in which it discusses the principles of Mission support stated by the Rev. Wm. Taylor in a letter which was copied in the *Bombay Guardian* some time ago. Our contemporary considers Mr. Taylor's principles, rigidly carried out, as altogether impracticable, so far as the Native work is concerned. "We have never yet heard of any one who drew his support from the Hindus themselves, while establishing a Native Church." The *Harvest Field* does not approve of what are called Faith missions:

> We cannot bring ourselves to believe that in prosecuting the Lord's work we have the right to adopt a mode of procedure which would be morally wrong in the ordinary business of life. We must not expect that God will do for us what we can do for ourselves. If men generally were to give up their ordinary avocations and throw themselves upon Providence what would be the result? When, as we believe, the American church would gladly contribute towards their support, are our brethren justified in leaving it to God to provide for them here? The territories of faith and presumption are separated from one another by the thinnest possible line. Many think they are in the wilderness and called to implicit trust in God, when they are really on the pinnacle of the temple and tempted to throw themselves down from thence. So long as we are in the way of God's appointment and faithfully perform our part we may safely leave the rest to Him, but we must first assure ourselves that we have made no mistake."

Our contemporary strongly deprecates the plan of allowing Native agents to obtain what they can from the church and the public. It is difficult to guard such a plan from abuse, and we have known instances in which it had the effect of stimulating covetousness. When our contemporary says that many or most of the missionaries of the S. India Conference are unsupplied with the bare necessaries of life, and that others "have not the comforts and conveniences needed to maintain even moderate health in such a climate as this," we think that he is looking at things from not the best point of view. What is "necessary" to one is not to another. We doubt whether the comforts and conveniences thought to be so essential are really so. We have yet to learn that the missionaries of the S. India Conference have suffered more in health than those of other societies have done.

—A proposal has been made by one of our contemporaries that there should be a Memorial Fund in commemmoration of the late Rev. Dr. Macpherson, and Mr. Conder has written seconding this proposal and suggesting that a number of gentlemen whose names he furnishes, should act as a Committee to receive subscription and carry out the proposal. Dr. Macpherson was anxious that the Young Men's Chr. Association should have a good library, and it seems to be fitting that the memorial should provide for this. Bursaries in the University for those who have passed through the Scottish Schools are mentioned, and a monument at the cemetery. For our own part we dislike elaborate and costly monuments in cemeteries or churches, and we have the impression that Dr. Macpherson would have deprecated any thing of this kind. We do not know whether Government are intending to carry out the scheme of an institution for the children of indigent Europeans and Eurasians; if any thing of this kind is really wanted, and the public are expected to take part in it, the memorial might take that form. Dr. M. took a great deal of interest in the Bombay City Mission and in the Army Scripture Reader's Society; the last of these has been very much crippled in its operations by want of funds for a good while. It is proposed that the Committee consist of the editors of the *Bombay Gazette*, *Times of India*, *Bombuy Guardian*, Hon. J. Graham, Rev. Messrs. Greig, Squires and Jeffrey, Mr. P. Chrystal, Mr. G. Manson, Mr. J. N. Hawkins.

—Father Daling, S. J., offered publicly a reward of 1,000 thalers to "Nemesis" if the latter could prove that any Jesuit author has ever taught that the end justifies the means, "Nemesis" has replied in the *Times of India*, and given such abundant evidence that this doctrine has been taught, and that in the most absolute terms, by Roman-Catholic writers, Jesuits, that we see not how even the casuistry of a Jesuit will be able to wriggle out of the dilemma in which Father Daling is placed by this testimony. One of these writers says, "When the end is lawful the means are also lawful." Another: "When the end is allowed the means conducive to that end are allowed." Escobar says: "He does not sin who for the sake of a good end, engages in acts that

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are in themselves bad." And so on. We place the letter among our Selections, for the reason that not many are familiar with Jesuit writings, except those who consider themselves justified in hoodwinking the public regarding them, upon the principle that the end justifies the means.

—We learn from Mr. Murry Mitchell that the entire number of Protestant Christians in Japan, excluding children and enquirers, is 4,000; including them, 7,000.

—The House of Commons, and the Lords, having come to an understanding, the Land Bill has this week been passed, and there now only remains to be seen how much gratitude the Irish will testify for it. Mr. Parnell avows his intention to agitate still.

NOTICES OF BOOKS AND REPORTS.

We have received from the Bombay Tract and Book Society No. 6 of "Papers for Thoughtful Readers," being "Hints on Mental Discipline; part 1: Intellectual Discipline." The word 'Mental' is sometimes used in contradistinction from "moral"; but here it seems to be used in a larger sense, as part II is to be on "Moral Discipline." The Lectures are by the Rev. J. Murray Michell, LL. D. We have also received a new edition of the Marathi translation of "Ancient Paganism and Christianity" by the same author. We are obliged by want of time to defer our notice of these.

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SATURDAY, AUGUST 20, 1881.

MENTAL IMAGES.

We occasionally fall in with Christians who are in great heaviness through inward conflicts which they conceive themselves to be waging with the father of lies, and in which they are made painfully conscious of their inability to cope with the adversary; when the fact is that they fail through not knowing the laws of the mind. The mind has no power to exclude an unwelcome thought or sentiment by direct effort. The very effort to extrude some unpleasant thought or picture or imagination, only intensifies it, and this by the very nature of the case. Some unpleasant image presents itself to the mind, something that is not in harmony with the tranquil peace and serene trust that ordinarily rule the mind and heart; the individual takes alarm and condemns himself and seeks to exclude the odious thing, as he would some offensive animal from his chamber. But the very effort only gives it more fixity in the mind. The only way by which the mind may be delivered from the unwelcome thing, is to get the mind turned to something else. Perhaps the individual has sense enough to perceive this. He seeks to occupy his mind with better things; but dread has got hold of him; he dreads the recurrence of that mental image; and this very dread brings it back; for that which the mind dreads it is occupied with. They who do not understand that such are the laws of the mind, conclude that these mental images or impressions are the work of Satan, and are filled with horror at the thought that the adversary has such absolute power over them. They cry mightily to God but are still defeated; they macerate themselves. and tears are their meat day and night; they are expecting to be clothed with some power of which they are not now conscious, whereby they will be enabled to banish these detestable images, but are always disppointed. The suggestions sometimes take the form of doubts of Scripture, simply because this perhaps is the thing that the mind most dreads. In the state of sober reflection the individual is perfectly satisfied of the truth of all Scripture. When the doubt is suggested the mind takes alarm and sets itself in an attitude of determined opposition, and this is the very thing that makes the doubts remain present in the mind. The temptation, if we are to call it that, comes to us from the object that we hold most sacred; and it is impossible to express the greatness of the misery caused by the inability to banish these things from the mind. Very often, this trial comes specially to those who are hungering and thirsting after righteousness, who are supremely intent on having a pure heart, that they may see God. The very sensibility that makes them keenly apprehensive of any defiling presence in the mind, tends to concentrate the attention of the mind upon the quarter from whence danger is apprehended; and fear, as we have said, opens the door of the mind to the thing dreaded. We can only be delivered from the thing dreaded by being delivered from the fear. The alarmed and wretched suppliant is made unspeakably unhappy by the fact that God does not appear to answer his prayers and give him help. The difficulty is that he is dictating to God how he shall answer, whereas God has already given him the only true answer in his word, in the statement, "this is the victory that overcometh the world, even your faith." They who are tried in the ways indicated may obtain an immediate deliverance through faith. Through faith they learn that sin consists in the mind's assent to that which is wrong, and that an evil thought which is utterly hated and repudiated by the moral sense of the individual, does not involve sin. It is then the privilege of the believer to abide in the consciousness of the love of God. By faith he says to the Lord, "O Lord, thou knowest how my mind is affected towards these evil images, and I promise thee that I will not enter into conflict with them, but treat them with the indifference of contempt. I will not fear them, for perfect love casteth out fear. Thou art with me in all this matter, and not against me, and it matters not who are against me." This act of faith, this attitude of the mind delivers the individual entirely from the things that were tormenting him. What could not be accomplished by any direct efforts is perfectly accomplished by the act of faith which enables him to have an understanding with God, and frees him from the sense of condemnation.

The bravest man on earth is he who has the clearest and most tenacious confidence in God.

If the Gospel of our Lord Jesus Christ is for any one class of men more than another, it is for the poor, the sorrow-stricken, the sinful—those who have none *but* God to pity and help them.

Men are not to be blamed because they do not understand the mysteries of God's Word. But men are both foolish and blameworthy when they reject any statement of the divine Word simply because that word is too much for their weak minds at present to comprehend.

THE POWER THAT WORKETH IN US. II.

Our readers will have seen the remarks of Dr. Mahan given in our last, in reply to the opinion that believers are baptized with the Holy Ghost when they believe. It is quite possible that the party whose views are combated in that article may take exception to the examples which Dr. M. quotes from Scripture to prove the opposite of that opinion. Samaria received the word of the Lord; men and women received grace to confess the Lord Jesus, and there was great joy among them. Surely the Spirit of God was working among them very much as in a modern revival, giving conviction of sin, a sense of danger, boldness to confess Christ in the face of all difficulties, and great joy and peace in believing. Then Peter and John came and laid hands upon the believers and they received the Holy Ghost. As we are told that no man can call Jesus Lord except by the Holy Ghost (I Cor. xii. 3; Matt. xvi. 17,) we cannot doubt that the Spirit of God had accompanied the word spoken in Samaria from the beginning, and that this falling of the Spirit upon them must refer to some special forth-putting of the power of the Spirit. What was the nature of the newly-obtained power? Some will say that the power then communicated was the power to speak with tongues and prophesy. For in the other instance quoted, that of the twelve disciples at Ephesus who had only known John's baptism, (Acts xix.) we are told that when the Holy Ghost came upon them through the laying on of Paul's hands, they spoke with tongues and prophesied. These are the only instances quoted to disprove the position that believers are baptized with the Holy Ghost when they believe, from Pentecost onward. It appears to us that there is something of an exceptional character in these instances, and that they do not affect the fact to which we have been calling the attention of our readers, viz. that in none of the apostolic letters written to the primitive churches are Christians directed to look and pray for the outpouring of the Holy Spirit, neither does our Lord, in the letters addressed to the seven churches, bid them seek the outpouring of the Holy Spirit, though some of these churches were in a very critical state and in danger of having their candlestick removed out of its place. There are many solemn warnings and admonitions and entreaties in all these epistles, and the presumption is that the Spirit of God was with the believers to enable them to obey these instructions. The believer is united to the Lord Jesus Christ as the branch is united to the vine; this intimate union is not effected or maintained without the Holy Spirit. To abide in him we must know him as the source of all our spiritual life; but it is the Spirit who reveals Christ and his all-sufficiency to the believer so as to secure his abiding confidence in him. We have Christ only as we have the Spirit, or rather, only as we avail ourselves of the Spirit's divine power. "The manifestation of the Spirit is given to every man to profit withal." This last passage is full of significance. The believer receives the Holy Spirit, not certain influences, but the Spirit himself, and is immediately placed under responsibility to obey the body of instructions given him in the Scripture, relying on the Spirit of God to supply all the power needed. The love of God shed abroad in the

heart by the Spirit constrains the believer to seek with all his heart to honour the Lord Jesus Christ; he presents his body a living sacrifice, for the Spirit of God to direct and use. Or he may fail to do this and will then be guilty of having hindered the work which the Spirit was with him to do. At this moment there are probably myriads of Christians on their knees, imploring the descent of the Holy Spirit, to whom the Scripture is saying, Arise and do the first works; repent; put off the old man, put on the new man; pay your debts; sell your superfluities and give to the needy; speak to your neighbours of the great salvation; confess your faults to those whom you have injured in reputation or otherwise; care for your poor relatives; show kindness to your servants; in a word take up your cross and follow Christ and be all that you are asking the Holy Spirit to make you. You wish to have the consciousness of power; but the Holy Spirit does not intend that you should; you are to walk by faith; you are to believe that when you work out your salvation with fear and trembling, God the Spirit worketh in you to will and to do of his good pleasure. While you are praying for the Spirit God says, walk in the Spirit. Add to your faith virtue, because the divine Spirit is with you; add to your virtue patience, for all things that pertain to life and godliness are given unto you.

But it may be said to us: Are there not many examples of believers who have sought and found the baptism of the Holy Spirit, and have been filled with a power and a glory not known before, and the transition has been like a translation to heaven? There can be no manner of doubt about it. The writer has himself had just such an experience. The marvellous transition in his case was brought about by light upon the word, and a mighty augmentation of faith. And we believe it to be the Christian's privilege to be continually ascending from glory to glory, as by the Spirit of the Lord. But this does not mean that a little of the Spirit is given him in the beginning and more afterwards. "God giveth not the Spirit by measure." Christians begin with very dwarfed conceptions of their need and of their privileges in Christ. As a rule they receive that for which they believingly ask. The Spirit of God generally gives us some conception of the blessing needed, leading us to seek for it. Alas, how few understand that all things that pertain to life and godliness are given us in Christ, and are to be realized and expressed in our conduct by faith that recognizes the gift without seeing it. When God comes to us and says, Do this; we have no right to say, I will, Lord, when thou shalt have given me thy Spirit. The command implies that divine strength is freely offered to us for the doing of the thing commanded. The same faith that asks receives. Again we ask our readers to consider the prayer that Paul offered for the Ephesians (iii, 14-21), and to take note of what he says about the power that worketh in us, as including all the wonderful things asked for. As all the Godhead is in Christ so is all the Godhead in the Holy Spirit, given unto us. The Spirit of God does not come to us to speak to us of himself, to occupy us with himself, but to show us the glory of God in Christ. Thoughts of Christ, desires for Christ, an ear for Christ, delight in the service of Christ, conformity with Christ, these are the things that notify us that the Spirit of God is in us.

REMINISCENCES. CXXXV.

DIARY; New York, 1847.

April 19th 1847. Yesterday my first Sabbath in the pulpit. Preached three times. Was sustained; but disappointed in the results. Have everything to learn in the matter of getting men's attention and making impressions upon them. It is a great work; and God will task all of one's energy, all of one's faith. I was somewhat favored in one respect,—freedom from reflex acts.—I want to bear about in my body the dying of the Lord Jesus: so that when I stand up to preach I may be in sympathy with his death, having the same mind that was in him on Calvary. I shall never have a congregation more out of sympathy with its preacher, than that which Christ had on Calvary. I shall be crucified with him, when willing to be as much despised, hated and maltreated as he was there; and animated at the same time by His love and self-forgetting compassion. Another thought: Progress must be made every time I preach; I must have more of Christ in every sermon. The question arises, What has become of the prayers I offered last week for a distinguishing blessing on my preaching. Answer: God knows my chief desire to be for usefulness, *on the whole*, during my life, and not for great success on any one particular occasion; and He saw that this desire would be best promoted by such a measure of influence as I had yesterday to begin with.

Let me not lose sight of this thought: Every thing admirable derives its admirableness from God, from whom cometh down every good and every perfect gift. Whatever rightly solicits my admiration, solicits it for God. All beauty is Christ's. I wish to find all beauty in Him and Him in all beauty. The beautiful graces of a Christian are not his but Christ's, in whose image and by whose power he is formed. All wisdom in Him and Him in all wisdom. Music in Him, and Him in music.

25. Preached this afternoon, or rather made a miserable attempt to preach. It was a failure. After it was over I desired to become invisible, and be lost to every body's observation, my own included. It seemed to me that I owed a humble apology to every creature in the audience. But what do I owe to Christ? I was preaching about the Spirit, the privilege and duty of being led by the Spirit, of having the Spirit always abiding with us, &c. &c.; and I was myself in lying contradiction with all I said. I have spent much time in prayer this week and to-day, and have been enjoying close communion with the Saviour. What is the meaning of this? Why was I left without faith in so humiliating a manner? It was all for good. I am convinced of this. Christ has not been unfaithful. For I have distinctly stated in my prayers, that I wanted him to seek his own glory by me; and, if needful to this end, to let me fail in preaching his Gospel. May I get all the good from this that I ought. I suppose that one of the greatest of all triumphs for Satan would be to have my body become transparent while I was preaching, so that men could see the inner man. I do not know how I am to be remedied. In regard to any one else, I might hope in God's means; but these means have been so lavished on me, I have seen so much of Christ crucified, that it seems to me I am beyond restoration. If God knows of any way by which I may be made an honest open man, with a mind flowing spontaneously out at every avenue, so that every fellow-man may have the freedom of my nature, and handle the hidden things of my soul better than I myself could now do, I beg of Him to bring it to pass.

30. This day completed my 31st year. If it has taken the Almighty Spirit three years to recover this fraction of nature that is sanctified, how awful, how vast the dominion obtained by Satan during the 28 previous years. Advancing at this rate, when shall I become an Israelite indeed in whom there is no guile?—This has been a week of peculiar exercises. I have been permitted to see some little of my own heart. The Holy Ghost just raises the lid and gives me a glimpse. Why should God grudge me these discoveries? Judging from past experience, I have every reason to expect that Satan will come along presently and fasten down the lid again, putting a padlock on. My cowardice appears in the use of the truth. I do not use it as a weapon; but as a bribe or a solace or a remedy. In using it I am as one that beateth the air. In preaching last night I detected this in myself; a disposition to spare individuals, and direct all my blows at some imaginary object over their heads.—Bro. D. showed himself a good friend again yesterday, by making me acquainted with some of my faults. It seems I am in the habit of saying *strange* things in prayer, that hinder the devotion of others. I am truly greatful for the hint.

May 5. The sunshine of God fills my soul. I have but one thing to do,—to love Christ and trust in him, and all will be well. The unsearchable riches of Christ are my riches. Despondency is guilt; especially in me. Yet I hope that my late exercises will be overruled for my good. Had pleasant thoughts in looking at the words, 'my God,' in the 91st Psalm, today. How much is mine, if God is mine. What is there that is not mine. All the treasures of wisdom and knowledge. A Spirit that searcheth the deep things of God. The mind of Christ. Boundless power. Universal love. Independency. These are God's; and God is mine.

If God offers something and we put off taking it till another time, we must not expect to get it then by faith. If God gives me an opportunity of preparation and I neglect it, I must not expect the Spirit of God to help me out of a difficulty so unnecessary. One thing is from God as much as another. I have been disposed to limit the Spirit, as concerns his most marked operations, to certain times and places. Whatever tends to glorify Christ, if it be the bread I feed on, is of the Spirit.

MISSIONARY HELPS. VII.

STUDYING MEN AND THEIR LIVES.

HUMAN nature is without doubt one and the same the world round in its essential features. But external callings, circumstances and climes very materially alter the appearance of the manifestation of human nature. The Grecian orator studied human nature closely. The missionary must needs study also closely those things which modify the expression of human nature. By the very constitution of man as a dependent being whose dependency is a thousand fold enhanced by the fall of men, he is predisposed to lean, predisposed to be befriended, helped and taught. It is of this state of affairs Satan takes great advantage and comes to man in the garb of a friend. He finds men craving for soul satisfaction. He lies and presents the empty fleeting things of sense and sin. He finds men instinctively worshipping and manufactures idols for them.

Christ sends forth his ministers as the greatest benefactors of their race. It is of vast moment that the missionary who understands his commission well should also know how to approach his fallen fellows in his real character as a more than human benefactor. Satan is anxious to have him appear in a false character, and does all possible to set sinners against him. He can do much to disarm men of unjust preconceptions by approaching them at a point at which they are most open to sympathy.

The experiences of idolaters is sad on the whole. The whole dispensation of God's Providence is such as to make them cry for help more than human. They live a life of trial which makes sympathy and encouragement

more precious than gold. How the afflicted flocked to Jesus because he had compassion on their every woe. *He healed them all.* You may read books till you seem familiar with India and her people, still you are almost a stranger to the men who worship idols, who are appalled in the presence of famine, writhe beneath the oppression of seekers of ungodly gain, are terrified at adversity, startled in the presence of death because the future is dark, and resort to sorcery instead of prayer in case of sickness &c. Let the missionary become acquainted with the life experience of the ryot, the merchant, the shepherd, the dhoby, the smith, the barber, the weaver and the sweeper. Let him identify himself fully as the friend and benefactor of these men. The experiences of all these men are so close fitting as to open the door of his heart. His daily life touches the very quick of his heart. Let the missionary approach human kind at the open door, and he will soon be received as he is, as a spiritual benefactor. But he must study native life and experience. If he live among the natives or is in daily close contact with them, the book is always open before him.

Study human nature, and study its expression in the lives of the natives of India. Study all the factors that modify its expression.

We know a priest who had wonderful influence over the natives about him largely because for 40 years he had studied their lives and circumstances and lived among them too. He identified himself fully as a man among them and was counted more than a friend. "*Bind up the broken hearted.*"

[Letters intended for the *Bombay Guardian* should in all cases be athenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—With reference to the observations on the tract entitled *Is Ordination Scriptural* which appeared in your issue of the 30th ultimo, I beg to subjoin a notice of the same tract which appeared in the *Indian Christian Herald* of the 5th instant, the editors of which I believe are prominent Native members of the Free Church of Scotland at Calcutta:

"We have received a tract *Is ordination "scriptural?* published in Bombay and written "both in the English and the vernacular. It "advocates views very similar to those which "we have advocated from time to time in these "columns. It must be regarded as a note-"worthy fact that such a tract on such a sub-"ject has appeared in a vernacular. It is a "proof that the Indian Church is determined "to examine the doctrine of Christian Ministry "for herself, and that she would not any longer "rest satisfied with second hand views."

So far as my examination of the Scriptures has gone there appears in them no warrant for ordination as understood and practised by the churches of Christendom. If the Scriptures do authorize such a practice all I ask is that the proof of such authority be produced. This I am sure cannot be done if the question is looked at from the point of view of primitive Christianity, and the teaching of our Lord as exhibited in the New Testament, and not from the prejudiced and biassed stand point of the teaching of modern theology. I am sure all liberal minded Christians will agree in the view expressed by the *Herald*.

I remain,
Yours faithfully,
JOHN PEREIRA.

Bombay, Aug. 16, 1881.

THE INDIAN CHRISTIAN ASSOCIATION AND THE NEW INDEPENDENT CHURCH.

DEAR SIR,—In your last issue your correspondent "CHURCH" says, "Mr. Pereira cannot deny that the Independent Church of which he is the Pastor, originated in the Indian Christian Association." This is a bold assertion, and one that is calculated to do harm to the Association if allowed to pass uncontradicted.

What evidence has "Church" to support this statement? Here is the evidence he has to offer to prove this point:—"Was it not because of this that many of the Native Christians, especially Members of the Free Church of Scotland, severed their connection with the Association? This has already been proved in your paper. It is useless therefore to say that there is no connection between the two Institutions."

In reply to this I would only say, 1st that the statement that the new Church originated in the Indian Christian Association is a pure fiction: 2ndly, that it has never been proved in your paper, nor in any other paper, that the one had any connection whatever with the other. All that could be adduced by the opposite party was that the proposal that the Association would give its moral support to the movement for establishing a new independent Church was once brought before the committee, but that the committee *scornfully rejected* the proposal: and 3dly, that those who first left the Association did not do so because the Association had any thing to do with the new church, though some of those who left it afterwards were misled to believe that the two Institutions were connected with each other. "Church" ought to know all this more than any body else.

I solemnly assure you, Mr. Editor, that had there been the least connection between the Association and the New Church, it could never have remained a secret, and that I would not have concealed it from you and others.

If any men are likely to be intimately acquainted with the real position and relations of the Indian Christian Association, it is the president, the members, and the secretary of its committee; but none of these individuals are aware of any such connection, if there be any. On the contrary, they *know* that the Association is in no way connected with the new Independent Church.

Believe me,
Ever sincerely and respectfully yours,
S. D. K.

Bombay; *August 18th*, 1881.

[We are obliged by our limited space to omit a portion of this letter, containing only repetitions. Probably the difference between our correspondents is not so great as it seems. There is evidently no organic or intended connection between the I. C. A. and the Independent Church; but it is believed by parties who have good opportunities of knowing that the one has been very helpful to the other, and is still made auxiliary to it, without any such aim on the part of the leaders of the I. C. A. When we said that the meetings of the I. C. were notified in those of the I. C. A. we did not mean that any public notices were read, but that the individuals attending were made acquainted with the fact that such meetings were held; only last week they were informed that there was to be a baptism, on the following Sunday. We consider however that this matter may be dropped so far as our columns are concerned. *Ed. B. G.*]

CHRIST'S COMING AND CHRIST'S IMAGE.

DEAR SIR.—Permit me cordially to endorse a recent remark of yours, to the effect, that "there is no necessary antagonism between the doctrine of the Second Advent and that of Sanctification." Rather I would say, that, provided the believer in the second advent be a truly converted character, that belief properly held would be *highly promotive* of sanctification. See 2 Peter 3—11, 14. In illustration of this, I may be pardoned if I refer to a circumstance in my own experience. Just 20 years ago, when an invalid at a Hill Station, I had been indulging rather too much my taste for astronomy to the neglect of *private* spiritual exercises.

One night I dreamt that whilst I was, at a late hour surveying the heavens with my telescope, suddenly I beheld the heavens open, and amid a glorious splendour too bright for mortal eye, I saw the Son of God descending in awful majesty to earth. The effect was overwhelming, especially the sudden realization of the ALMIGHTY GOD in a *Human Body* coming down through space; and I awoke with the expression on my lips—"Lo! the Son of God is come." The *overpowering* influence of course soon died away; but the holy, calm, solemn, *sanctifying* influence of that dream long remained. The impression was all the deeper and more lasting, because I had seen that Form before and now recognized it. The coming Jesus is the Holy God. May we all become like Him.

J. P.

P. S. I glory in confessing that I am a Second Adventist. Blessed be God who taught me that doctrine, and how to hold it.

NOTICES.

THE Rev. R. Scott will deliver in the Hall of Free G. A. Institution, Khetwadi, on Sunday the 21st inst., at 6 P. M., the first of two Lectures on the subject:—Have we a Revelation? All are cordially invited.

BAPTIST CHURCH. (Bellasis Road, Byculla.) The Rev. W. A. Hobbs will (D. V.) preach on the following subjects to-morrow:—

Morning (11 *o'clock*)—"Days of Heaven upon Earth"—Deut: xi. 21 v. *Evening* (6 *o'clock*)—"God's Call to Sleepers"—Eph: V. 14 v.

UNIVERSITY LECTURES. To-day, at 5. 30, in the University Library, Mr. Sergt. Atkinson's 10th Lecture. Subject,—"The Ecclesiastical and military Division of British India."

Epitome of News.

SATURDAY, AUGUST 13.

—The Str. *Lock Rannoch* after having been submerged in Bombay harbour two months, has been raised.

—*Times of India*: We are glad to learn from a telegram from our London Correspondent, that the Secrtary of State for India quite agrees with Sir Richard Meade that an official enquiry should be made into the falsehood of the charges brought against him, as the late Resident of Hyderabad, by the London *Statesman*. These charges had only one meaning—and that meaning was bribery.

—Same: "Give some people an inch and they will take an ell, seems to be the moral of the Victoria Gardens case, decided in the High Court yesterday. The *fakir* whom Dr. Birdwood chose to tolerate on land pertaining to the Victoria Gardens in 1862, as being "a picturesque adjunct" to the same, has led to his successor claiming rights wholly incompatible with reason. Up till 1871, the *fakir* had only a small hut beside the grave of a Mahomedan saint, under a banyan tree on the east side of the site of the garden. This hut "was not larger than would contain three people seated," as stated on oath by Dr. Birwood, in his evidence taken in England on commission, yet latterly it is claimed that the ground on which a mosque and a reservoir have been planted is the inalienable property of the *fakir's* successor. These encroachments were begun in the May and June of 1871, during the absence from Bombay of Dr. Wellington Gray. Being served with a notice to quit, certain influential Mahomedan gentlemen petitioned Mr. Arthur Crawford, in some respects one of the most successful Commissioners which the Munici-

pality of Bombay has ever possessed, on the subject, and that gentleman weakly allowed the mosque to be completed. Happily, the mere assent of Government servants to any improper transaction is not binding upon the Government, so that that fact did not determine the legality of the possession. Sir Charles Sargent has decided that the defendants had no right to the ground in question, and that they must, therefore, be ejected. A decree for ejectment with costs was accordingly given for the plaintiffs—who were in this case the Municipal Corporation."

We think the Mahomedans have a just claim against Mr. Crawford for the expense they have been at in building the mosque!

—Same: Zanzibar, July 27: The Rev. Mr. Richards, of the Am. Board for Foreign Missions, together with Mr. E. T. Jordan, who previously accompanied Mr. Pinkerton, the American Missionary, have resolved to make another attempt te reach Umzela's country. The first expedition with the same object under Mr. Pinkerton, as may be remembered, ended fatally for that gentleman.

—H. E. the Governor did *not* give Rs 5000 to the poor of Ahmadnuggur.

—*Times of India*: The meeting, held yesterday evening in the new rooms of the Young Men's Christian Association, Apollo Bunder, in memory of the late Rev. Dr. Macpherson, was numerously attended, the gathering including representatives of all classes and sections of the European community. The proceedings partook almost exclusively of a religious character. Mr. Henry Conder occupied the chair. After some religious exercises, addresses were delivered by Mr. P. Chrystal, the Rev. Mr. Bowen, the Rev. Mr. Squires, Mr. G. Manson, Major Oldham, Dr. Partridge, and the Rev. Mr. Jeffrey. The speakers united in eulogising the self-sacrificing and Christian character of the deceased, and pointed out the lessons conveyed by his sudden removal. The service, which lasted upwards of an hour, was characterized throughout by great earnestness and heartiness.

Monday, August 15.

—*Indian Chr. Herald*: Camp Meeting.—The camp meeting of the Episcopalin Methodists, held hitherto at Lucknow, the scens of their earliest labours in India, will probably be abandoned during the ensuing Doorga Poojah vacation. This annual gathering consisted of a week of prayer in right rural fashion. Several members of Dr. Thoburn's church, who are unable to proceed to Lucknow, suggest that a camp meeting be held in Calcutta.

—*Overland Mail*: July 29: The New York Senate contest closed on July 22, and resulted in the election of Mr. Elbridge Gerry Lapham as a senator for the Conkling vacancy. Mr, Lapham, who received the full Republican vote, is the present member of the House from the 27th New York district. He is sixty-seven years of age, and is a lawyer. The contest has lasted for nearly two months.

The American Minister in China has telegraphed to the Secretary of State that the ratifications of the recently made treaties of commerce and emigration were exchanged at Pekin on July 19. China is withdrawing her students from the American colleges. They number 100, and will be sent to England, France, and Germany. An interview with the Attaché of the Chinese Legation in Washington indicates that this withdrawal was made because the Chinese Government fears the progressiveness of American institutions. China contemplates sending a new Embassy to Washington on Dec. 5.

Tuesday, August 16.

—Press Commissioner: It is reported that the Kandahari soldiers who accompanited Ayoub from Herat have refused to move towards Kabul, and three regiments have in consequence been disbanded.

—The French Government has approved of the immediate construction of a railway in French Cochin China from Saigon to Mytho, to be subsequently extended.

—Earl Granville has addressed a circular to Her Majesty's representatives abroad informing them that when British subjects in pursuit of their own pleasure or business are captured by brigands, no advance whatever for the purposes of ransom will, under any circumstances, be made from the British Exchequer.

—*Globe*; Newcastle: "The comet described as having been seen in America and elsewhere was very well observed here on Wednesday evening. At eleven o'clock I saw it with great distinctness. It is very nearly in the position occupied by the June and July comet when it was first seen in England—viz., in Auriga. Its present position, at eleven o'clock, is about four degrees west of Beta Aurigæ, and a line drawn from Capella through Beta Aurigæ and continued westward for four degrees would cross the path of the comet."

—*N. Y. Evangelist*: The recent revival in Indianapolis has been and remains, a work of great power. The results thus far are not easily estimated. One of the daily papers of the city places the number of those who have set out to run the Christian race at not less than 5,000. The final union meeting at which Mr. Harrison the "boy preacher" (he is twenty-six years old) was present, was held on the last night of June. A great meeting had been held the day previous at five o'clock in the morning, in one of the leading Methodist churches, "to thank God for the conversion of 1200 souls in that one church." At other hours of the day the crowd was great, despite the heat, and pastors of several denominations joined in the services. The revival, as already stated, has not been circumscribed to the labors and presence of the Evangelist. About the middle of May the interest in religion became general, taking pastors and their flocks almost by surprise. Union services were immediately begun, the specious Second Presbyterian Church being thrown open, and its pastor, Dr. Wm. Alvin Bartlett, engaging in the work with great earnestness. His appeals and those of others were powerful for good, and have so continued. The Second Church has since received one hundred and fifty at a single communion season. The extra meetings will be discontinued for the present, but will be resumed, as seems best, in the Fall.

Wednesday, August 17.

—In Egypt, as the *Egyptian Gazette* points out, the army has latterly been the Government. Five months ago when a number of officers were plaeed under arrest, they were rescued by their men, and neither officers nor men were punished. The present disturbance seems to have originated in a very simple manner. A gunner was run over in the streets by a native coachman, and died of his injuries. His comrades marched down to the hospital *en masse*, possessed themselves of his body, and carried it in military state to the Palace, where they compelled the Khedive to appear and promise that their demands for justice should be satisfied. TheAlexandria papers warned the Government that such subserviency to armed men was likely to imperil all order in the State, and the warning seems to have been justified and in vain. Were England, says the *Gazette*, "really anxious to annex Egypt, we could desire no more powerful instrument to our hand than a disaffected army in which the insubordination of offcers to their generals is only equalled by that of the men to their officers."

—The Str. *Rosetta*, with English mails, left Aden for Bombay, Tuesday at noon.

—The *Lancet* on General Garfield's case. Only when the patient is well will he be out of danger; the absence of fever and severe exhaustion removes any cause for immediate alarm, but until the wound is quite healed and the bullet either removed or safely encysted there will be liability to recurring abscesses, each attended with a certain risk of bloodpoisoning."

—A Correspondent tells the *Whitehall Review* that "the gambling at the N. W. P. Club, Allahabad, is giving rise to much talk, and that poker, although not allowed by the rules of the club, is played. *On dit* that several 'chits' for thousands of rupees nhave been given, and that one man lost Rs, 10,000."

Thursday, August 18.

—*Bombay Gazette*: The *Englishman* is enabled to contradict the statement telegraphed from the London *Standard* to the effect that the Indian Government have recently applied for permission to put a sum of money at Abdul Rahman's disposal; no communications on the subject, it is stated, have passed between the two Governments. We are glad to receive the contradiction; but it should be noted that it does not amount to a statement that no such step as a further subsidy to Abdul Rahman is in contemplation. We should be glad to think that there was no idea of anything of the kind.

—Lady Anne Blunt says that out of 93,250 pilgrims to Mecca last year, 15,000 were from India. Estimating the total Mussulman population at 175,000,000, one in every 2000 make the pilgrimage annually. Referring to the abandonment on the high seas last year of the s.s. Jeddah, together with a large number of pilgrim passengers, Lady Anne Blunt says, "A very painful impression was produced on the Jeddans while I was there by the news that this English captain had been sentenced for all punishment by an English Court to only two years' suspension of his certificate."

—Of the new Waterworks at Tanna, to be opened this day by H. E. the Governor, the *Times of India* says: The principal work consisted in the construction of an earthen dam 31 feet in height and 1,200 feet in length, at a spot under the hills a mile and half to the west of the town. By the erection of this dam a reservoir was formed, with a total area when full of 489,400 feet. The water in the reservoir is supplemented by a perennial spring, so that the utter failure of the supply is a very remote possibility. The spring yields 40,000 gallons per diem, which gives a total available supply to the town, allowance being made for evaporation and diminution from other causes, of 33,000,000 gallons: a supply equivalent to eight and a half gallons per head per diem, reckoning the population at 16,000 or thereabouts.

—At a meeting of the creditors of Messrs. W. Nicol and Company and Messrs. Fleming and Company, of Kurrachee, yesterday, a dividend of 12½ per cent. was declared.

Friday, August 19.

—On Sunday, 7th August, the *Pioneer* states, sixteen hundred rounds of Henri-Martini ball cartridges, marked with the Government broad arrow, were discovered by the railway station staff at Mhow in the possession of a well-known Borah, who was about to convey them from Mhow to Indore. It is rumoured that three thousands rounds of the same ammunition were conveyed, undetected, in a similar manner the previous day. The Borah in question, who is a fuel contractor, and is allowed a free pass over the Holkar-Sindia-Neemuch State Railways, is in custody, and is said to have dealings with a large firm of licensed importers of ammunition in Bombay, and to have been engaged for some years in the transport of arms and ammunition with uninterrupted success. A careful search of the man's premises, brought to light large quantities of concealed arms and ammunition.

—On the 21st ultimo a handsome gold watch and a purse of sovereigns were presented to Major Walter Wingfield, "the introducer of lawn tennis." Over £300 was realised by the subscription.

—Rain-fall to date, in fort, 66 in.

—Deaths last week, 490. By Cholera 21.

—*Indian Daily News*: The friends of Missions will be glad to hear that the Church Missionary Society's staff in India is shortly to be

strengthened by the following new appointments, *viz.*—Rev. J. W. Hall (who was ordained some time ago, but detained for want of funds) to Krishnaghur ; Mr. W. H. Ball to Calcutta; Mr. H. Lewis to Agra ; Mr. E. Guilford to the Punjab, and Mr. W. Windsor (under a certain contingency) to Lucknow. The following Missionaries are also expected to return to their respective stations from furlough :—Rev. J. Brown to Sonthlia; Rev. J. Caley to Travancore ; Rev. C. G. Daenble, to the N. W. P., and Rev. W. Thwattes, of the Punjab, to proceed to Kurrachee.

—Prospects in Mysore have improved so much during the past few days, that there is said to be now no apprehension of distress in that State.

—*Times of India* : "Cholera is still generally prevalent in the mofussil. In the week before last 74 deaths occured in the Surat district, 241 in Khandesh, 31 in Ahmednuggur city, 138 in the Ahmednuggur district, 132 in five talukas of Sholapoor, and 46 in Baroda, where the disease is said to be again increasing.

—A stronger temperance sermon has seldom been preached than that which an unfortunate woman of Cape Girardeau, Mo., recently delivered before her husband in a bar-room, Setting a convered dish which she had brought with her, upon the table, she said : "Presuming, husband, that you are too busy to come home dinner, I have brought you yours," and parted. With a forced laugh he invited his end to dine with him; but on removing the er from the dish, found only a slip of paper, which was written : "I hope you will enjoy ur meal; it is the same your family have at me."

—*Chr. Herald & Signs of the Times* : A man rn blind has received sight at New-Hope, ., according to a report in the Baltimore *zette*. He was a graduate of the Stanton stitute for the blind, and displayed so much intelligence and mental capacity as to acquire a considerable eminence among his fellow-graduates. A Baltimore surgeon examined the sightless eyes of the clever man, and believed that a careful operation would enable him to see. The experiment was tried with perfect success, and he is now able to see the smallest print. The strange sensations he experienced on first beholding the light, the appearance of objects long familiar to him by the sense of touch, he could not describe; but the most delightful experience he had was in gazing for the first time on *the face of his aged mother*. The change is for him like entering on a new life. It is probably the only physical change which at all adequately typifies the spiritual change of the new birth, when old things pass away and all things become new. It may also typify the final change from mortality to immortailty when we shall see our Saviour face to face (1 Cor. 13. 12).

Selections.

BAZAR PREACHING.

TO THE EDITOR OF THE INDIAN CHURCHMAN.

SIR, I have received a letter from a much esteemed missionary of the North-West Provinces in which he says :—"I wish you would write to the *Indian Churchman*, and tell us what you have found the most effective substitute for bazar preaching. I confess I am much exercised on the subject." (He writes with reference to the extract you gave from my paper.)

I most willingly accept this invitation, not because I feel that I am in position to suggest any effective substitute, but because I am anx us to make my views on the subject more clearly understood.

In the first place, I am particularly anxious that my missionary brethren should understand that it is only the *ordinary routine of bazar preaching* which I think so ineffective; and in the second place, that my present opinions have been formed after a very careful investigation of the subject for sixteen years, ten years of which I was a regular bazar preacher myself.

I have seen bazar preaching carried on by that grand old veteran missionary, Mr. Newton of Lahore, and also by his no less able colleague, Mr. Forman, and against such preaching I should be very sorry indeed to say a single word; but that is quite a different thing from what I know takes place in very many of the bazars of India. Day after day, missionary agents, some of them very imperfectly instructed, stand up in the Bazars of Indian cities, and their so-called preaching is nothing but a miserable wrangle, which serves no other end than to create very strong prejudices against the foreign missionaries and their teaching. Throughout India all our missions have a system of graded Catechists and Readers, whose pay varies from ten rupees to fifty rupees per mensem, and, as a rule, Readers, whose talents are represented by a salary of ten rupees, have the same privilege of addressing bazar audiences as those who receive fifty.

I could give many names, and quote many letters to substantiate my charge against this system, but I refrain from doing so. The published proceedings of the Allahabad Conference of 1872 are, however, public property, and you will find that the Rev. J. Kennedy, an experienced veteran of the London Missionary Society, whose locks had grown grey in the Master's service, strongly censures the methods employed by some of our agents. He says, "I have heard a Catechist begin an address with the words, 'Your religion is altogether false'—words which scattered the congregation; and I have heard another say, 'We have not come to deceive you like this Pundit'—a Pundit who had come some distance to hear what could be said regarding Christ." (See page 48). Now I have, during my seventeen years' residence in this country, listened to bazar preaching in several of the large cities in Northern India, and I can assure you I have heard much stronger, and much less wise, expressions used by preachers (not always native) than those quoted by Mr. Kennedy. The truth is, bazar audiences are often very ignorant and very irritating, and preachers are often tempted to say things which they would never think of uttering in their Churches or Chapels. The Gospel of the Lord Jesus is a message of love, and I can conceive nothing so contrary to the spirit of the Gospel as the vain disputations which go on day after day in many of the Indian bazars under the name of preaching, and which it seems very difficult indeed to suppress. Dr. Duff's views on the subject are well known, and almost every thoughtful Missionary, as he grows in years and in experience, begins to see the manifest objections to what I call the ordinary routine of bazar preaching, although in many cases it is continued, because to withdraw from it is considered "a lowering of the Gospel standard."

We must remember that there is little or no analogy between the audiences the street preacher in England addresses, and those who listen in Indian cities. In England we preach to the irreligious, in India to the over-religious. In England there is no national prejudice against the missionary, and the people are acquainted more or less with the book preached from, and the religious terms employed, but it is not so in India; everything is new and strange to the popular mind. To make myself more clearly understood, I would say, that the mistake which I think we have made in India is establishing bazar preaching as a daily or even weekly *routine* of Missionary duty, regardless of the circumstances under which it can be carried on.

Every young Missionary, as soon as he is able to speak a few sentences of the language, tries his prenticed hand at Bazar preaching. All our *evangelistic* agents (no matter what their qualifications) are supposed to be able to address a Bazar audience. Now as a matter of fact very few English ministers in England can effectively address a street audience, and the difficulties are ten-fold greater in the streets of Calcutta and Peshawar.

Amongst Muhammadans, no moulvie of position is a bazar preacher, he has far too much self respect for that, and knows how much influence he would lose by attempting it. And I cannot help thinking (of course, I may be mistaken) that many of our Missionaries, whose learning, piety, and tact are such as to make them leaders of men and centres of public thought, lose influence immensely by subjecting themselves day after day to the ignorant criticisms of bazar audiences. Possibly we have not much to learn from Muhammadan moulvies, but we may, I think, learn something from the reply one of their number gave me when I asked him why he did not preach in the bazar—"Sir," he said, "the man of learning and of true wisdom never allows himself to appear in public at a disadvantage," and hath not our own Divine Master said, "Give not that which is holy unto the dogs neither cast ye your pearls before swine, lest they trample them under their feet, *and turn again and rend you.*"

But the question is, what is the most efiective substitute for ordinary bazar preaching ? And to this question I, with some diffidence, attempt a reply.

I. I would suggest that street preaching be only carried on when we have very efficient agents (either European or Native) for the purpose. Men acquainted with the language, the customs and the modes of religious thought of the people, and possessing more than ordinary patience.

II. That, when practicable, preaching Chapels should be erected where well ordered audience can be collected to listen to short addresses. There is such a preaching Chapel in the bazar at Lahore, and I have the most pleasing recollection of a service at which I was present in that place some two or three years ago. The Christian musicians and singers attracted a large audience of Hidus and Muhammadans, when a short address by Mr. Weitbrecht was delivered, whilst Mr. Forman of the American Mission was present, to show that, amidst all our divisions, there is, after all, a real bond of Unity in the Lord. We have a similar preaching Chapel at Peshawar, but owing to peculiar circumstances, these services have not yet been commenced, although last summer the Bishop of Lahore preached to the members of the Town Council, and other gentlemen of the city (consisting entirely of Hindus and Muhamadans) in that room. I need not say that such audiences present a very marked contrast to the kind of bazar preaching which I have been so presumptuous as to condemn. These lectures are all the more effective when they are only given occasionally.

III. The Muhammadan and Hindu Natives should be encouraged to attend our native Christian Churches, which should be erected in the public bazar and not in shady retreats or mission compouuds. Both at Delhi and at Amritsur the non-Christian population of those cities cannot only listen to the gospel preached and the word read, but they can witness well-ordered Christian worship. Such religious exercises are in harmony with the feelings of the people, and present the devotional rather than the polemical phase of our Holy Faith. It seems strange, but it is nevertheless a fact, that the natives of India do not regard Christians as a *devout* or religious class of men, and no wonder when they day after day only see only the polemical side of Christianity and know nothing of its devotional. It is a remarkable and significant fact that, although bazar preaching stations are objects of popular hatred, that Christian Churches are as a rule reverenced and respected by the public.

IV. In those Missions where well-ordered and effective public preaching cannot be carried on, increased attention should be given to

the promotion of intercourse with the people. The Missionary should be always accessible. Every effort should be made to make the Mission Home a centre of attraction. In his study the Evangelist deals with his visitor in very different terms than he does at the preaching station in the bazar.

V. In villages, conversations should be encouraged instead of regular preaching.

Regular stand-up preaching is likely to excite the people, whilst a little kindness and tact in conversations will conciliate them. Missionaries who are well known will generally be received kindly even in the mosques. (It will, of course, be necessary for the visitor to take off his shoes.) Leading moulvies have generally an objection to enter upon a religious discussion in any other place than their mosques. I have for many years been in the habit of visiting Muhammadan mosques, and I regard it as one of the most satisfactory features of my very imperfect work. Of course, moulvies will not sit and listen patiently if the missionary attack the character of Muhammad, or call in question the morality of the teaching of the Korán, but they are, as a rule, quite willing to listen to a plain simple statement of gospel teaching on any subject. The wild bigoted Afghans of Central Asia listened patiently to the preaching of Dr. Wolff, and even of Captain Conolly, and they will listen to it now when their feelings and prejudices are respected. I should be very sorry indeed to give up my practice of visiting mosques, for I feel I am then somewhat very near Apostolic lines, for both our Blessed Lord and His Apostles visited the Synagogues and taught there. Of course the missionary must also be prepared to listen, for he may be quite certain that the moulvie will wish to impart a little instruction also.

It may be, Sir, that I have gradually drifted into too moderate and too temporizing methods of work, but it must be remembered that I have laboured for seventeen years amongst a people who would not scruple to settle a theological controversy by very summary means, if the teacher's method did not commend itself to their bigoted minds; for notwithstanding the strong protection of the British Government in Trans-Indus territory, the preacher of the Gospel is very much on sufferance, and whatever his strong convictions may be as to the best methods of missionary work, he soon learns that it is safest and wisest to make them such as do not irritate and annoy the people, "in fact, to become all things to all men that he might by all means save some."

I am afraid I have written at too great a length, but it has not been (as I have already explained,) unsolicited. Yours truly,

PESHAWAR, 28*th July* 1881. T. P. HUGHES,
Missionary of the Church Missionary Society.

THE LAW OF LIBERTY.

BY MRS. PENNEFATHER.

LIBERTY and Law! There is something in the combination of the words that, to our ill-balanced minds, sounds anomalous. Rigorous inflexibility and unfettered freedom—how can they be realized at one and the same time? The question may seem a very natural one, and yet we repeat the phrase with all the certainty and satisfaction belonging to an inspired utterance, which brings us face to face with a great truth, neither incomprehensible nor paradoxical. The exact expression, as we have quoted it, is used only by one apostle (James i. 25, and ii 12), but the truth contained in the words pervades the whole of New Testament teaching, and holds a prominent place in the revealings of the new covenant. We find "the liberty wherewith Christ hath made us free" coupled with the love which is "the fulfilling of the law;"—at one moment we read, "called unto liberty," and again, shortly after, "fulfil the law of Christ;" and we meet with these apparent contradictions scattered up and down as we turn over the pages of the Bible. And not there only, for in every holy, consistent child of God who "walks not after the flesh, but after the Spirit," we see one who is "not under the law," but in whom nevertheless the law is fulfilling itself every day.

"A willing slave, supremely free!"

There was a time when in that very heart the "law of sin" was dominant, and as long as *one* ruler held undisputed sway his "goods were in peace." But it was the peace of a deathlike slumber; and, thank God, it was to be one day broken. The law of God "holy and just and good," presented itself to the astonished sinner, and claimed its place of sovereignty.

We need not describe in mere human language the fierce conflict that ensued, for the inspired pen of an apostle, who was well acquainted both with the galling bondage and the glorious liberty, has left its record of experience for all the after ages. Was it in the three days of blindness, when the sun was blotted out of the heavens, and darkness fell upon his natural vision, that a more terrible darkness shrouded the battle-field of an awakened soul? We know not, but we seem to see him, as we have seen many a one since, struggling to the foot of Calvary's Cross, all faint and bleeding from the conflict, and gasping out, in the first sense of possible deliverance, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." And what then? Shall the new-born soul which has just grasped the character of that God Who can be "just, and yet the Justifier of him that believeth in Jesus," fling aside the holy law which is the transcript of His will? Shall the exulting discovery of "no condemnation" make sin more easy or holiness less beautful? No surely; but another glorious discovery bursts upon the rejoicing soul—"the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Father, Son, and Holy Ghost appear in their wondrous offices to the ransomed sinner, and he marvels at the grace which frees him both from the *penalty* and the *power* of sin. And now, for the first time, his emancipated spirit responds to the words before so incomprehensible, and he knows that there is such a things as "the law of liberty." That law, once written upon tables of stone, and acknowledged, trembled at, and perhaps even admired, as his awakened conscience owned to its righteous demands, is no longer irksome, for the Spirit of God is writing it on his heart, and it becomes to him, not a covenant of works, not a pressure from without, but the natural outflow of a wellspring of life within. The soul redeemed and washed, and justified, is also regenerated, and springs into the energy of a new existence, a life infused by the Holy Ghost, and ever maintained and sustained, because in union with the living Head of the Church, who is "the same yesterday, and today, and for ever."

And in what form, and according to what law does this life develop itself, bnt in the exact lineaments and moral beauty of those commandments, which had once perhaps been professedly accepted, but which were of necessity grievous to one who was utterly powerless to obey them. There is no sense of oppression or depression now, for life is a free and joyous thing, and the new life is waking up within that heaven-born soul, and bearing its testimony that "where the Spirit of the Lord is there is liberty.'

It is in the power of this Christ-life that we "walk even as He walked," that we "mortify our members which are on the earth,' that we "wrestle against principalities and powers," and "fight the good fight of faith."

But we must not forget that our point just now is to examine the consistency of the expression, "the law of liberty." There is a wonderful analogy between the natural and the spiritual plants of God's planting. Let us go into a flower garden in early summer, the footprints of the Creator are around us, every thing is silent, but nothing is standing still. The energy of growth, and the beauty of blossoming are in progress on every side—the noiseless but powerful sap is finding its way with a gentle force through ten thousand channels provided for its outflow. There are no mistakes and no confusion—the rose and the lily and the jasmine, all follow the law of their being, and the plant-life buds, and blooms, and fructifies in exact conformity with the orderings assigned to it. Is there any lack of liberty as one after another those flowers blush into beauty? And yet they are obeying a law so stringent and unvarying that year after year, men dig and sow and water, without the shadow of a doubt that they may expect to reap accordingly. Shall the heavenly Husbandman find less response to His culture of the garden of His Church, because on the one hand His people think to fasten the semblance of flowers on boughs, where the life is so feeble that they could never bud forth spontaneously, or on the other forget that the very expression of our liberty is in the love which delights to serve, and to sacrifice? Why should we have either the legality and formality which crushes out the joyousness of a heart's devotion, or the careless indifference to the practical teachings of the Master, which too often calls itself Christian liberty?

Surely we need *life*, "life more abundant!" Life so fresh and free, and withal so law abiding that we shall realize in every day's experience how "He blesseth the springing thereof." Life from the living fountain, pressing out by its powerful inflow, the minutest accuracy of detail, as well as the most comprehensive of lines of obedience. Life that can rise above weariness, and weakness, and physical suffering, that can brave difficulties and surmount infirmities, "rejoicing in hope, patient in tribulation, continuing instant in prayer." Life that knows but one Master, and owns but one motive, and that can say, when men are pitying and friends are remonstrating, "His service is perfect freedom."

Does any one think that such language might seem to imply an absence of conflict? Surely the very fact that a Christian's life ought to be one of victory, takes for granted that it is one of warfare; a daily overcoming speaks of much to be overcome. *How* fierce the fight, how deep the waters, let those bear witness who know most of "the power of His resurrection and the fellowship of His suffering," for the two go together. "He that descended is the same also that assended." He took up life out of the jaws of death, He took liberty out of the house of bondage, He brought back sinners to the God of holiness, He brought back holiness to the debased and to the impure. He lifted "the poor out of the dust, and the needy out of the dunghill, to set him with princes, even with the princes of His people."

At what a cost let Gethsemane and Calvary tell! And is it this same life that flows in our veins, this same love that beats in the pulses of our hearts? And is a religion which allows us to take our ease, and run no risk of censure, a religion which makes calculations, and measures out its services, and steers clear of all enthusiasm, the representation we are satisfied to give of His life and likeness? Oh, let the law of Christ be our law! It will be a law of self-abandonment, a law of omnipotent love, a law of crucifixion but of conquest. There will be no place for selfishness, or compromise, or littleness, but the voice of the Master will whisper strong consolation, and the compensations will be so abounding, the joy so exquisitely sweet, that even in the darkest passages of the journey, or the severest struggle of the conflict, the disciple will be able to say, "I delight to do Thy will, O my God, yea Thy law is within my heart." "I will run the way of Thy commandments, for Thou hast set my heart at liberty." (*Service for the King.*)

...The trial is father to the triumph, and the song owes its paternity to the sigh. He who loves and trusts God can count his distresses and his deliverances at the same time, for the number of the one is the number of the other.

BISHOP MEURIN'S PASTORAL.

TO THE EDITOR OF THE TIMES OF INDIA.

Sir,—Father Daling, S. J., has publicly promised me in your columns, a premium of 1,000 thalers, if I succeed in proving that any Jesuit author has ever taught the proposition expressed by the formula: "the end justifies the means." I hereby accept his challenge, and shall proceed to show, that Busembaum, Layman, Escobar, Illsung, Voit and Gury have, as I asserted in my former letter, laid down that doctrine in the clearest terms.

Busembaum (Medulla Theologiæ Moralis, Frankfort-on-the-Main, 1653, p. 320) says:—"Cum finis est licitus, etiam media sunt licita;" and, again, at p. 504:—"Cui licitus est finis, etiam licent media." Layman (Theologia Moralis, Munich, 1625, Pt. II., s. 4. n. 12, p. 20.) says:—"Cui concessus est finis, concessa etiam sunt media ad finem ordinata." Escobar (Univ. Theologiæ Moralis recept. sententiæ. Lyons. 1652-1663, vol. IV., l. 33, sec. 2, prob. 65, n. 300, p. 336) says:—"Non peccat, qui ob bonum finem in actibus ex natura sua malis delectatus;" and, again after illustrating the proposition by revolting examples:—"Finis enim dat specificationem actibus et ex bono vel malo fine boni vel mali reddantur." Illsung (Arbor Sapientiæ. p. 153.) says:—"Cui licitus est finis, illi licet etiam medium ex natura sua ordinatum ad talem finem." Voit (Theologia Moralis, Wurtzburg, 1860, Pt. I, p. 123) says:—"Cui fines licet, ei et media permissa sunt;" and, again, at p. 472, n. 731:—"Cui concessus est finis, concessa etiam sunt media ad finem ordinata." Gury (Casus conscientiæ, Ratisbon, 1865, p. 332) says:—"Ubi licitus est finis, etiam licita sunt media per se indifferentia." All these works are deemed of the highest authority. Busembaum's work has seen fifty editions, one of which was printed a few years ago at the press of the Propoganda itself. Layman is discribed by Gury as follows:—"Inter maximos theologiæ moralis doctores sine dubio referendus." Of Voit's work there have been fifteen editions published. Gury's book is a commentary on his "Compendium Theologiæ Moralis," the standard work on Moral Theology used in all Jesuit Seminaries. All these writings, as I have already remarked, have been published with the official sanction of the Order. In the Constitution it is stated:—"No differences of opinion are admissible, neither by word in discourses or public lectures, nor by written books, which last it is not allowable to publish without approval and consent of the General, who however, may confide their examination to three men endowed with sound doctrine and eminent judgment. (Institutum Prague, 1757, vol. I., p. 372) The Revisers have, nevertheless, no power to examine any works, unless the same have been submitted to them by the General. The latter can alone grant the necessary sanction for their publication (Regulæ quæ a Patribus Revisoribus in recognoscendis nostrorum Libris observendæ sunt. 1650. Reg, V., X.) I may add, that nothing has been imposed with greater strictness by the Society on its members than uniformity of opinion in sermons, lectures and writings. "Doctrinæ differentes non admittantur: immonec judiciorum de rebus agendis diversitas nec quæ conformitati et unioni adversantur, permittenda" (Inst. I. 372).

I am perfectly well aware, that Father Roh, the Jesuit missionary in the heart of Protestant Germany, who, according to Father Daling, offered the same reward, endeavoured, in "Dass alte Lied 'Der Zweck heilight die Mittel,'" (Freiburg I. B., 1869), to answer the same charge, made by Maurer in his "Neuer Jesuiten spiegel," (Mannheim, 1868). I rather doubt, however, whether Father Daling will have the courage to submit Father Roh's subtle casuistry to the critical judgment of a Bombay public. In any case, I claim the premium he has offered, and I request that he will propose the name of some impartial person as arbitrator to adjudicate upon the matter. I do not venture to trespass any further on the space you have kindly accorded me in your columns, by replying to the letters of "Catholicus" and other correspondents, but I propose to do so, with your permission, on a future occasion.

NEMESIS.

CHRIST'S MAGNETISM.

BY REV. J. L. HARRIS.

What else shall we call it? I know no other name which answers so nearly to that divine influence which Jesus exerts over the hearts of the children of men. It is the same power to which He alludes when He says of Himself: "And I, if I be lifted up, will draw all men unto Me." His power to inspire men was wonderful. There was something in His manner, in His address, in His personal presence—something that flashed from His eyes, that rang in His words, that flowed from His emotions, which entranced men and drew them toward Him as the magnet draws the steel. Hence His influence over the men who at one time were sent to entangle Him in His words. So kind, so gentle was He, and yet so searching in His questions, so wise in His answers, He overawed them, insomuch that they marveled and held their peace, and dared not ask Him any more questions. And on other occasions, when the people were persecuting and seeking to arrest Him, so deeply were some of them impressed, and so irresistibly were they drawn to Him, that they left off their persecution, and "many of them," we are told, "believed on Him" and became His followers.

When He wanted men to espouse His cause, He had only to say, as He met them in their fishing-boats, or at the receipt of custom, "Come, follow Me;" and they at once forsook all and followed Him—followed Him through persecutions, imprisonment, and even to death. Paul followed Him through hunger, and cold, and nakedness, through perils by land and by sea, through scourgings, chains, and dungeons, to the block of martyrdom, counting not his life dear unto him.

And such is the spirit and power with which He comes to men now. He simply says: "If any man will be My disciple, let him deny himself, take up his cross, and come after Me;" and thousands, and multiplied thousands, catching the inspiration, enlist in His cause, and follow Him with an enthusiasm which they never feel in any other cause.

And this magnetism, if you will observe, does not diminish with the lapse of generations or the roll of centuries. Jesus, though He has left the earth, still exerts this power in the world. He so attracts men as to make them love Him with such devotion that they willingly and gladly die for Him. There are thousands of men and women now who are as bold and enthusiastic for His truth as was Stephen when he stood amid the shower of stones; as was Paul when he was led to the block; or as Ridley and Latimer when they were burned at the stake.

Standing on the brow of St. Helena, underneath the stunted trees overlooking the sea, Napoleon said to Montholon: "Can you tell me who Jesus Christ was?" And then, without waiting for an answer from his friend, he went on to remark: "There is something about Him which I cannot understand. Alexander, Cæsar, Charlemagne and myself have founded great empires. But upon what did these creations of our genius rest? Upon *force*. But Jesus founded His empire upon *love*; and this very day millions of men and women would die for Him. I have inspired multitudes," he continued, "with an enthusiastic devotion, such as that they would have laid down their lives for me; but to do this, it was necessary that I should be visibly present with the electric influence of my looks, my words, and my voice. When I could *see* men, and speak to them, I lighted up the flame of devotion in their hearts. But Jesus, by some magnetic power, some mysterious influence, reaching down even through the lapse of eighteen hundred years, so draws the heart of men to Him that thousands, at a word, would rush through flood and flame, rejoicing that they are counted worthy to suffer and to die for Him."

A few earnest inquiries, by way of application: Have we felt ourselves drawn by this divine magnet? If so, have we yielded to its heavenly influences? Are its forces so strong as to keep our eyes and minds on the cross? Are its attractions so great as to have given our thoughts and aspirations an upward wing, and our souls a heavenward inclination? Are we drawn up so closely to the divine bosom that we seem to feel the loving clasp of the Redeemer's arms, and the strong love-throbs of the Saviour's heart? (*Zion's Herald.*)

LECTURE ON RELIGION IN JAPAN.

Dr. Murray Mitchell delivered a lecture on the above subject in the Hira Bag, Poona, last Saturday afternoon. There was a very large attendance. The following is an outline of the lecture:—

The original faith of Japan was Shintoism. This term is derived from the Chinese *Shin To*, literally meaning *the way of the spirits, or gods*. It is one of the simplest and most childish religions in the world. It has no developed creed; its fundamental idea is that of reverence to spirits, especially ancestors. Certain powers of nature are also worshipped—especially the sun. The Sun-Goddess is the ancestress of the Mikado, or Emperor, who himself, according to the Shinto faith, is a divinity. There is hardly any definite ritual. Until introduced by the Buddhists, there was not even any moral teaching in Japan; and its absence was gloried in. The Japanese said that a wicked people like the Chinese required to be drilled into the discharge of duty; but the Japanese were all good by instinct! Bodily ablutions are greatly insisted on. Offerings of *Sake* (an intoxicating drink,) rice and vegetable food are made to the spirits. Fowls are offered, but not sacrificed. Connected with the greater temples there are processions, with music and dancing. The priests marry. They are state functionaries. Religion easily runs into jollity. Truly an easy going faith; which simply ignores the great questions of Sin and Salvation, with which all other religious systems feel they have to grapple.

Shintoism had to encounter a formidable enemy in Buddhism, which was introduced from Corea, in the 6th century. The Japanese are ardently patriotic; and Buddhism was at first opposed as being a foreign creed; but in the 9th century a priest discovered that the Shinto divinities were all manifestations of Buddha, and thereafter Buddhism spread rapidly; but it was a form of Buddhism which Shakya Muni would indignantly have spurned Buddhism has branched out into 8 sects—most of them vehemently hostile to each other. One of these, the Monto sect, frequently called Reformed Buddhism, approaches in a truly remarkable way some of the teachings of

Christianity. An uncreated being, called Amita Buddha, or the infinite Buddha, is acknowledged as supreme. He is quite distinct from Shakya Muni, and somewhat resembles the Adi-Buddha of Nepaul. Salvation consists in endless happiness, and is obtained through faith in Amita Buddha. "Self-help" avails nothing; "the help of another", (that is, Amita) does all. Faith is more than knowledge. The priests of this remarkable sect marry; but about three months ago, there was a monster synod held in Tokio to protest against this enormity, and against the almost equally heinous offence of the Monto priesthood in eating flesh and fish. Religious controversy rages among the Buddhists. Before passing from this part of the subject, it must be noted that in general Japanese Buddhism has developed externally into a colossal Ceremonialism; while, in its teaching, it has run largely into mysticism and magic. Since the political revolution of 1868 it has been disestablished and partially disendowed. It has, therefore, lost much of its authority.

The system of Confucianism, which in Japan becomes agnosticism and indifferentism, has considerable influence; indeed, among the higher classes, great influence. The Japanese are not naturally a religious people; and, as Shintoism is dead, and Buddhism dying, the choice for thoughtful men is between Confucianism and Christianity.

Christianity is pushing on in its Protestant, Romanist, and Russo-Greek divisions. All the Missions make considerable progress. The Roman Catholics assure us that they found 10,000 Japanese, whose faith in Christ had survived the awful persecutions of the 16th and 17th centuries. The Russian missionaries, headed by the energetic Bishop Nicolai, are making decided progress. The New Testament, in the translation made by Protestants, is largely disseminated among their converts. The Protestant Missions are all full of heart and hope. Their converts are also most zealous promulgators of Christianity. The members of the Presbyterian churches have most sensibly formed a Union church; and among the Protestant bodies generally, there is very much of brotherly sympathy and co-operation. This forms a striking contrast to the dissensions among the Buddhists. A leading Japanese paper lately asked the pertinent question—"What are the priests about? Let them give up their quarrels, and attend to Christianity; for it is spreading all over the country."

Yet, let not Christians be too sanguine. Though the victory is sure, the battle may be long. The Japanese are a materialistic, immoral people; and men, who are not sorry to see the Gospel crushing Buddhism now, will, probably, array themselves against it, when they find it in the ascendant, and when, in the name of God, it testifies of "righteousness, and temparance, and judgment to come." (*Deecan Herald.*)

"GREAT SPIRITUAL AWAKENING."

We read, and are quite sure that our readers will read, with great satisfaction and encouragement, the following statements, which appeared in the editorial of a late number of the *Life of Faith*.

"No one with his eyes open," says the editor, "can fail to be impressed with the fact that we are living in days of great spiritual awakening. While on the one hand we are painfully conscious that evil is rapidly developing—that Infidelity and Atheism are coming to the front in bold and undisguised forms; on the other hand, we cannot but recognize with gratitude how wonderfully God is manifesting His power in the preaching of the Gospel in all parts of the world.

"It is the duty of God's children to recognize this encouraging fact. And not only ought we to see that God is indeed working, and that marvellously, but we ought to endeavour to understand what are the special characteristics of His working in the present day. We believe we are right in saying that those characteristics are to be seen not only in the rapidity and extent to which the careless and worldly are being brought under the power of the Gospel—that is, the work of conversion; but also in the remarkable manner in which God's children are entering, suddenly and definitely, into a fuller and deeper realization of what Christ is able to do, and to be, for them in their daily life.

"What formerly was presented as a gradual and, we might say, unconscious experience, is now being realised by multitudes as a sudden and very definite blessing. We believe that this 'deepening of the spiritual life' is one of the most striking characteristics of the work of God in the present day. Many are greatly puzzled because they cannot reconcile this so called 'second blessing,' either with their own experience, or with their interpretations of Scripture. But, however difficult it may be to explain the nature of the blessing, the reality of it is a fact that cannot be disputed.

"If it is asked, In what does this blessing consist? we would answer, speaking generally, it consists of a *fuller discovery of Christ's ability* to save to the uttermost, to supply to the full, to keep perfectly and continually the soul that yields wholly and depends entirely upon Him. 'The blessing' begins at once, as a present definite consecration and simple trust. His word is taken as the warrant of a present expectation of being kept; and the soul believes not merely that Christ can and will keep, but that He is now already keeping him. Being thus kept, the believer sees he need fear no evil. 'He that was begotten of God (that is Christ) keepeth him, and the Evil One toucheth him not' (1 John v. 18, New Version.)

"The blessing, therefore, consists of a more complete renunciation, or a retiring of self from the domain of one's sanctification, and a fuller possession, or advance of the Sovereignty of Christ. One's inner being is yielded up to the unhindered sway of His 'grand control.'"

The writer was present at a meeting not long since, at which a working man gave his testimony to his experience in the following quaint but forcible style. After having related the main circumstances of his conversion he went on to show how, even after pardon was known, he fell into sad trouble through his need of being kept. He spoke of how often he had failed in his effort to keep himself. He then related how he had at last committed himself wholly to Christ's keeping power, and thus he found the secret of abiding and triumph. He then said, "I bless God I can now say *my soul is now under entirely new management.*"—(*Divine Life.*)

FOR THE YOUNG.

OKUSENDE'S TWO BAGS.

Happy illustrations often serve good purpose in pressing home great truths. In various parts of the mission field particularly a homely proverb or apt metaphor will sometimes do much towards securing the attention and winning the approbation of an opponent. An instance of this is given in a recent report from the Rev. Daniel Olubi, of Ibadan (Africa). It appears that at Ogbomosho, an out-station north of Ibadan, in connection with the Church Missionary Society, there is also a small mission belonging to the American Baptists, under the charge of a native agent, Mr. M. L. Stone. Not long since one of the converts died. Just before his death he charged his sons to bury his remains in the graveyard, and this charge the sons wished to carry out. The old man, however, had some heathen daughters who objected to this mode of burial, and going to a chief besought him with many tears to prevent it. On the night of the man's death a number of angry natives surrounded the home of Mr. Stone, who was making the coffin for the burial next day. Mr. Stone, fearing violence, barred his doors, and the rioters proceeded to pull down the fence around the house, and destroyed other property. From the house they went to the chapel and literally pulled it to pieces, carrying away the materials. The next day Mr. Stone went to the principal chiefs and asked them to inquire into the case and to punish the offenders. Nothing came of this, however, and as the persecution still continued the agent wrote to Mr. Olubi at Ibadan, and begged for his interposition. Mr. J. Okusende, one of the missionary catechists, was accordingly sent to see what could be done.

On arriving at Ogbomosho, Mr. Okusende found much angry feeling prevailing against the Christians and the native evangelists, the former having been warned against attending service, and the latter ordered to quit the town. With some difficulty he obtained an interview with the Bale or head chief, and expostulated with him, enlarging on the freedom enjoyed by the Ibadan Christians. The Bale replied that they had no ill-feeling against the mission, but made certain complaints against the converts.

"Now, why," said Mr. Okusende, "do you trouble yourself about such things? Why give heed to these foolish reports? I beg," he continued, "that you, the Bale, and the elders of Ogbomosho, make two bags, long and large. One must be strongly sewn up with a good thick bottom; but the other must be without a bottom. All reports and false accusations that would trouble you and agitate your town *drop into that bag without the bottom*, that they may fall through; but all beneficial and peaceful affairs put into the other." When he had finished, the Bale authorized his "Are Ago" to welcome Mr. Okusende, and to wish him much blessing for the good message he had conveyed to them; and then himself added, "We are not vexed with the teachers, but with our own people, who go down to them to be taught, and who reveal secrets of Egimgun and Oro" (these are well-known Yoruba superstitions). "Stop," said Mr. Okusende, interrupting him, "such a word belongs to the bag with the hole; *drop it in!* Very well," the Bale replied, with a smile, and after a few words he declared that all the suspicions and misunderstandings were now removed out of the way. "The town elders and myself," he said "have done with them. Church is again free and open as before, and all may attend who choose; and we will help in the rebuilding of the chapel."

Was ever a moral victory so cleverly and pleasantly won? And may not we too adopt Mr. Okusende's advice, and have a bottomless Bag of Slander, and a strong and safe Bag of Truth?

Miscellany.

—Report of the C. S. M. for the Punjab and Sindh:

At Dharmsala, Mr. Bateman found the Mission School in good order, and there was some slight encouragement in the Bàzàr preaching. But the most interesting event that happend there was the baptism of a young Hindú, who followed Mr. Bateman from Kangra to recieve it. His story is thus told by himself:—

"I thank God that from my childhood I was fond of religion. I remember that when I was a boy somebody asked me what religion I belonged to. I replied "I am a little Christian." I was a babe then in Christianity, and was daily growing when my eldest brother confessed Christ and was baptised. His public confession made a great stir in the city of Amritsar, and our family suffered very much from it. When I saw the pitiable state of my parents and relatives I thought that Christianity must be a very bad religion, and I hated it from that time. I was taken away from the Mission School, and put into the Government School. There I met some bad companions, and my religious thoughts

were much corrupted. I remained nearly 3 years in the Government School. I then returned to the Mission School, and passed my Entrance Examination from there."

"In the meanwhile Pandit Dayànand Saraswatí, the founder of the Aryà Samàj, came to Amritsar, and delivered a series of lectures. He shattered my remaining belief in the Christian religion. I myself began to speak against it. Soon after that I went to study in the Government College at Lahore and remained there for two years. There the little philosophy I learned, and the society of irreligious friends, inclined me towords Atheism. When awaiting the result of my Law Examination I spent my leisure in reading Rasselas. I was very much surprised to learn that no real pleasure could be found in this world. Thoughts like this took possession of my mind, and I cried out "all is vanity."

"I passed my Law Examination with credit and had a mind to enter into the world. I was betrothed about this time, but no happiness could I find. Conviction of the nothingness of this transitory world had taken firm root in my heart, and I felt worse and worse day by day.

"I coud no longer study in the College, so I left and came to my native city in the hope of finding relief, but in vain. I was like a mad man. My brothers showed me to many doctors, and native hakims, but none could cure me of the disease I had. At last I went up towards the hills. I passed a few days in Kangra. There many times I determined to put an end to my life by throwing myself down a cliff. I was not afraid of committing suicide for, being an Aryan, I believed in the transmigration of souls."

"I met Mr. Tucker at Dharmsala. When he learnt from me what was passing in my mind he was delighted and said, "I will pray to God for you. May He make you more and more unsatisfied with the world." I murmured in my heart, feeling angry with him. However, he took me to his house, and gave me Baxter's "Call to the unconverted," and "Now or never." He asked me to come and see him now and then, but I determined not to do so, and accordingly returned to Kangra and began to practise as a lawyer. I tried all means to make myself happy but to no purpose.

"In the meantime I met Bàbu Hirà Làl Banerjee, the Head Master of the Mission School, and was obliged to discuss religious subjects with him. After great struggles I was convinced of the falsehood of Aryanism, but not yet of the truth of Christianity. I had still many objections against the Holy Bible. But, one night, as I was returning to my house, after discussion with him, such a light as I cannot describe shone iuto my heart, and I seemed to hear a voice saying to me "Child, thou hast no bodily ailment, thy disease is spiritual, and Christ is thy Physician." At that time I was truly converted. I was so happy and joyful after it as I had never been before in my whole life. I could not contain myself, but leaped for joy, and sang, and shouted "I am cured, I am cured."

"I told Mr. Banerjee what had happened. He was very much encouraged and began to teach me more and more of the doctrines of Christiauity. That internal evidence, however, was sufficient for me. I could not but accept Christ as my Saviour and confess him publicly. Accordingly I went to Dhurmsàla and was baptised on the 6th of June. In my faith I am supremely happy. In loving Christ is the secret of my joy. The world would make me a man of sorrows, but my beloved Saviour makes me unspeakable happy in the sweet faith he has vouchsafed to me."

Subsequently to his conversion all kinds of efforts were made hy the young man's relations to get him away from the missionaries for the purpose of coercing him. A plea of lunacy was put forward and when the case was tried before a native Magistrate at Amritsar the Miscionaries and the convert were hustled and the elder Christian brother of the convert assaulted in Court without the magistrate's interference till after repeated appeals; and the young man would have been forcibly dragged away from the Court had not one of the Missionaries kept him back by physical strength. When these disgracefully unfair proceedings were reported to the Deputy Commissioner he decided to hear the case himself, whereupon the plea was withdrawn.

TELEGRAPHIC NEWS.

London, August 12th: After a long and animated debate in the Commons, during which the extreme Home Rule members accused the Government of making further treacherous concessions to the Lords, the Irish Land Bill was returned to the Upper House at 4 o'clock this morning. The House then adjourned.—The *Daily News* publishes a telegram from its correspondent, Mr. O'Donovan, at Meshed, in which he states that before leaving Merv the council of the whole of the Tekke chiefs desired him to deny the rumoured negotiations between them and Russia. No Merv elders, they said, had visited St. Petersburg. The telegram adds that the Persian Government seems to be very anxious for an alliance with the Mervli who, however, strongly object.—In the House of Commons this evening, Sir Charles Dilke (the Under-Secretary for Foreign Affairs) replying to a question, said he was unaware that Persia claims a portion of the territory lately annexed by Russia in Central Asia, nor was he aware that Persia had remonstrated with Russia on the subject. England, he said, had made no proposal to be represented at the delimitation of the Russo-Persian frontier.

13th: The House of Lords, by large majorities, have dissented from the Commons' amendments to the Irish Land Bill, and have insisted upon their own amendments being accepted.—Lord Salisbury has unexpectedly assumed a most uncompromising tone. Lord Granville has solemnly protested against Lord Salisbury's attitude.—The attitude of the Government in the matter is very firm.—The *Standard* of to-day, in discussing the question, condemns the action of the Lords, and urges moderate counsels.—Mr. Ritchie, M.P. for the Tower Hamlets, introduced a motion in the House of Commons this evening, condemning any treaty with France establishing specific duties.—The Government announced that they will not conclude any treaty with that country prejudicial to British trade.

Alexandria, 13th: A Ministerial crisis is taking place here, resulting from the discontent manifested in the army. Osman Pacha Refke, the Minister of War, has been dismissed. The Khedive is desirous of assuming the presidency of the Council.

London, 15th: Liberal meetings are being held throughout the country for the purpose or urging the Government to maintain a firm policy in regard to the Irish Land Bill.—The excitement owing to the action of the Lords is less than was expected.—The *Morning Post* supports Lord Salisbury's attitude.—The *Standard* publishes a paragraph stating that the Viceroy of India has telegraphed to the Home Government asking permission to supply the Amir with a further sum of money.—The *Turkestan Gazette* states that a Russian embassy will shortly leave Tashkend with a letter from the Czar to the Amir of Bokhara.—In the House of Commons, this evening, Mr. Gladstone moved that the amendments of the Lords to the Irish Land Bill should be considered, but he made no statement respecting the intentions of the Government.

New York, 15th: A bulletin issued this morning states that President Garfield has experienced a relapse. He suffers from attacks of vomiting, and his condition is feverish.—The latest bulletin announces that President Garfield is alarmingly ill.

London, 16th: In the House of Commons last night, several of the Lord's amendments to the Land Bill were rejected, others modified, whilst a few were accepted by large majorities. Amongst the latter was included an amendment eliminating Mr. Parnell's clause suspending proceedings for debt pending a declaration of judicial rent. The Extreme Home Rulers raised serious objections to this proceeding, and accused the Government of a secret compromise with the Opposition.—The Land Bill was again returned to the House of Lords.—In the House of Commons last night, Mr. MacCoan (member for Wicklow) suggested the expediency of disbanding the Egytian army and replacing it by gendarmerie.—Sir Charles Dilke in reply said that the gravity of the circumstances in the background precluded him giving any answer on the subject.—The *Daily News* publishes a selegram from Meshed, stating that a Tekme Sirdar has arrived at Merv, on a mission from the Russian Government, to arrange the submission of the Turcomans.—The House of Lords have adopted the amendments of the Commons of the Irish Land Bill.—Mr. Herbert Gladstone has been appointed one of the Lords of Treasury.—The Right Hon'ble John McLaren has resigned the position of Lord Advocate of Scotland, and Mr. J. B. Balfour has been appointed his successor. Mr. Asher has been appointed Solicitor-General of Scotland, in the place of Mr. J. B. Balfour.

New York; 16th: President Garfield's condition is still critical, but is not regarded as hopeless.

London, 17th: In the House of Commons last night Sir Charles Dilke confirmed the statement that Earl Dufferin was urging the Sultan to initiate reforms in Armenia, and added that the collective action of the Powers has not yet been taken in the matter, in consequence of the absence of several Ambassadors of the Great Powers from Constantinople.

New York, 17th: The latest bulletin states that the condition of the President is slightly improved, and that he has managed to swallow some beef-tea.

London, 18th: Mr. Parnell has expressed his determination to continue agrarian agitation in Ireland after the close of the present session.—Archbishop Croke (of Cashel and Emly) has recommended the people of Ireland to give the Land Bill a fair trial.

PASSENGERS SAILED.

Per P and O Str *Peshawar*, 16:

For Southampton.—Mrs Laura Pierson, Major Dyson Laurie, Miss Laurie, Mrs Davies, Surgeon-Major and Mrs Hutcheson and 3 children, Mrs C.H T.Marshall, Mr T McKelvey, Mr and Mrs G A G Rothney and child, Surgeon Major Rohilly, Mr W Watson, Capt W M Fitz Herbert, Mr B Bentley, Dr T Robinson, Mr G F Ewans, Mr H Whiteway, Mr G F Burch, Mr Geo Giles, Capt James Bayle, Capt Edmund Buckle, Mr John Foote, Mr E J Barker, Major G Proudfoot, Mr W Wragg, Mr W Gill, Mr J Collins, and Col H F Oakes.

For Brindisi.—Mr C Rivett-Carnac, Mr W H Gordon, Col T E Gordon, Major I Dyson Laurie, Major J E Bedford, R E, Mr J S Porter, C S, General A Carnegy, Major I H Barnard, Mr T R Browne, Major R Fowler Butler, Mr J A Taylor, Mr A E Pole, Major F E Wiggins, Mr J. Monro, Mr A Harvey, Major Sartorius, Capt J W Meikle John, 20th P N I, Mr E turner, C S, Dr O'Reilly, Lt-Co J W H Johnstone, Dr G Bevan, Mr Thos Summers, Co A T Baldwin, Mr A C Sweeting, Mr H Bell, Maj Hogg and Capt Archdale.

For Venice.—Mr Gubbay and son, Mr W J Fordney, a Mr R Smith, Rev W C Noyes, and Mr P Petsch.

For Malta.—Mrs Brown.

Per Str *India*, 17, for Marseilles:

Rev Mr G M Brown, Mr C Haggelstein, Professor Reuleaux, Mr K Steinmann, Mr E M Speyer, Mr F Whyham Clifford, Mr F F Drummond, and Lieut W J Lister.

PASSENGERS ARRIVED.

Per P and O Str *Teheran*, 15:

From Southampton.—Captain J Hotham, Captain Giblings, and Mr and Mrs Parkington and two children.

From Brindisi.—Mr D Carduff, Mr and Mrs Thornton, Capt Von Boveedhondt, Mr A Morton, Professor Ribble, and Brig-Surgen Moore.

From Venice.—Captain Grant, Lieutenant Yates, H E Mookurrum Doulah, Shaik Ahmed Hoossein, Dr Mahomed Ismael, and Mahomed Peemah and two men servants.

From Aden.—Conductor Dean, wife and two children.

Domestic Occurrences.

DEATHS.

JOHANNES—July 3rd at Julfa Ispahan Regina, daughter of C M Johannes C M S aged 5 years and 8 months.

SCANLAN—Aug. 3rd, at Amraoti, Berar, Anne Virginia, the wife of C. A. R. Scanlan, late of the Survey of India.

POTTER—Aug. 12th, at Poona, of remittent fever, William Frank, son of William and Elizabeth Potter aged 10 months and 9 days deeply regretted.

"BOMBAY GUARDIAN."

Subscriptions received from 13th to 20th August 1881.

J. L. P. Lyons, 31st October 1881, Rs. 2; J. H. Irvine, 15th October 1881, Re. 1; A. Taylor, 22nd June 1881, Rs. 7-10; F. Lillywhite, 1st September 1881 Re 1; F. McAfee, 31st July 1882, Rs. 7-10;

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DHANJEE NANSEY.
KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

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27th March 1881. *Sub-Judge.*

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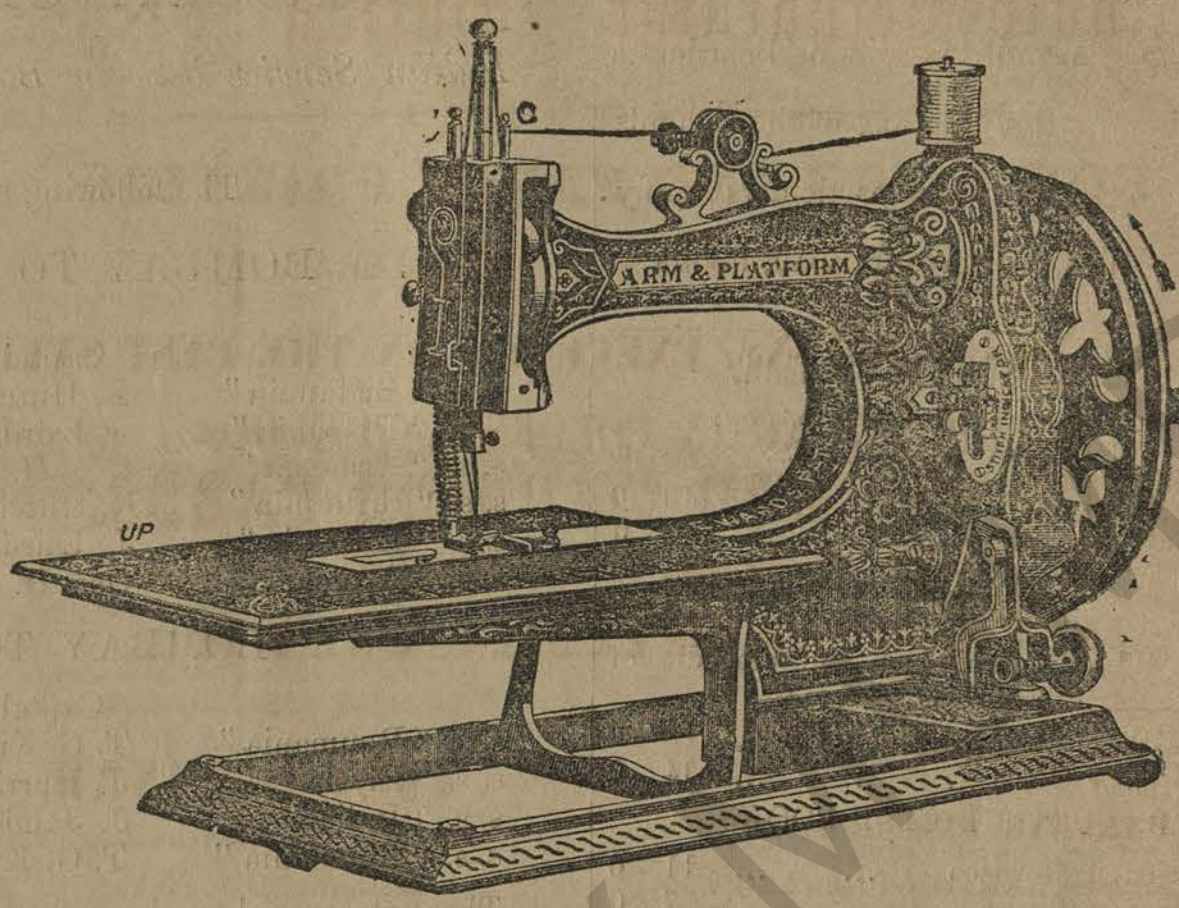

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